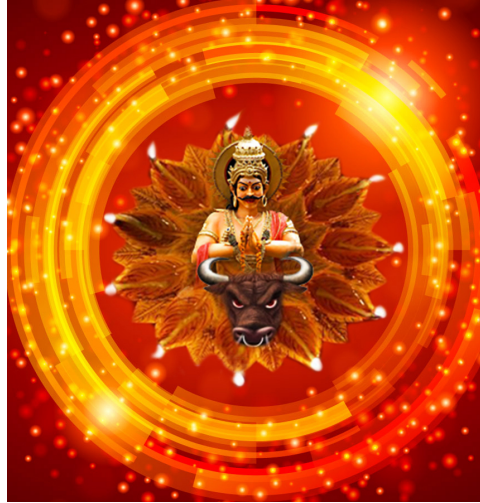


A Wonderful Story

(Except from *Srimad Bhagavatam*
7th Canto, Chapter 2



Sri Dharmaraj-Yamaraj

SB 7.2.28: In the state known as Usinara there was a celebrated King named Suyajna. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.

SB 7.2.29-31: His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotus-like face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Usinara saw their

husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

SB 7.2.32: As the queens loudly cried, their tears glided down their breasts, becoming reddened by kunkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in a way that evoked sympathy from the hearts of others, the queens began lamenting their husband's death.

SB 7.2.33: O lord, you have now been removed by cruel providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Usinara, and thus they were happy, but your condition now is the cause of their unhappiness.

SB 7.2.34: O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!

SB 7.2.35: The time was appropriate for the body to be burned, but the Queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the

sun completed its movements for setting in the west.

SB 7.2.36: While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamaraja. Assuming the body of a young boy, Yamaraja personally approached the Relatives of the dead body and advised them as follows.

SB 7.2.37: Sri Yamaraja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die; yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?

SB 7.2.38: It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life, unprotected by father and mother, and although we are very weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

SB 7.2.39: The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

SB 7.2.40: Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

SB 7.2.41: Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely different from the manifested body.

SB 7.2.42: Just as a householder, although different from the identity of his house, thinks his house to be

identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

SB 7.2.43: As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.

SB 7.2.44: Yamaraja continued: O lamenters, you are all fools! The person named Suyajna, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

SB 7.2.45: In the body the most important substance is the life air but that also is neither the

listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

SB 7.2.46: The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

SB 7.2.47: As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

SB 7.2.48: It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false

dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

SB 7.2.49: Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

SB 7.2.50: There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

SB 7.2.51: While wandering in the forest, the hunter saw a pair of Kulinga birds. Of the two, the female was captivated by the hunter's lure.

SB 7.2.52: O queens of Suyajna, the male kulinga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

SB 7.2.53: Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?

SB 7.2.54: If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

SB 7.2.55: The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

SB 7.2.56: Because of the loss of his wife, the kulinga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kulinga bird and killed him.

SB 7.2.57: Thus Yamaraja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your lives will be finished.

SB 7.2.58: While Yamaraja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajna, everyone was struck with wonder by his philosophical words. They could

understand that everything material is temporary,
not continuing to exist.

SB 7.2.59: After instructing all the foolish relatives
of Suyajna, Yamaraja, in the form of a boy,
disappeared from their vision. Then the relatives of
King Suyajna performed the ritualistic funeral
ceremonies.